A

TREATISE

CONCERNING THE

Divine Authority

OF THE

SCRIPTURES,

The Divinity of our

Blessed Saviour,

And the Divine Personality of

The HOLY GHOST:

BY WAY OF

DIALOGUE.

BY

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DIALOGUE

SCRIPTURES

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CHAP. I.

Of the Divine Authority of the Scriptures.

Divine. THEY that will not believe the *Scriptures*, nor the *Divinity and Incarnation* of *our bleſſed Saviour*, which are atteſted with the moſt plain and evident Teſtimony, are not (I doubt) to be convinc'd by *Reaſon* or *Argument*, but muſt be left to the fatal conſequence of their own Folly.

Ld *B.* There is no Book extant in all the World that hath ſo great a teſtimony for the Truth and Reality of the matters therein contain'd as the *Scriptures* have; and therefore we muſt either be-

lieve thoſe Sacred Writings, or reſolve to believe nothing at all : And if the *Scriptures* are to be believ'd, then the *Divinity and Incarnation* of our Saviour muſt be believ'd. And ſo likewiſe if the *Miracles of our Saviour* are to be believ'd, then the *Scriptures muſt be believ'd*, for they both fortifie and prove each other.

Phyſician. The Jews prove the Divine Authority of the Old Teſtament ſeveral ways ; as *1ſt*, By the *venerable Antiquity* of it, for as *Truth was before Falſhood*, ſo *God and his Scriptures were before Idols and their Fables.* All which are inventions of a freſh date in compariſon of the *venerable Antiquity* of Hebrew Scripture. *2dly*, By the *Care and Caution us'd in writing, receiving and preſerving thoſe Books* ; for nothing was written but by general agreement, at the very time while things were freſh not only in mens Memories, but *even before the Eyes of the Parties concern'd*, which leaves no room for Fiction in the caſe. And no Books were admitted into the *Canon*, but by conſent of the whole Congregation and Synagogue then preſent ; and in order to preſerve them, *twelve authentick Copies* were taken, for each Tribe *one*, and then a Copy tranſmitted to every Synagogue in each Tribe, atteſted by publick Notaries and Scribes before Examiners and Witneſſes. And Copies were alſo laid up in the Treaſury of the Temple, kept under ſeveral Locks and Keys, never to be touch'd but by Perſons particularly appointed, nor uſed but with ſingular Reverence ; *to add or diminiſh, to corrupt or alter was preſent death by their Law.* What could poſſibly be done more to ſecure them from Fiction or Miſtakes? Or how is it poſſible, that amongſt ſuch Writings, either Falſhood ſhould creep in or Truth once received

ceived, be afterwards depraved; eſpecially ſince in all calamities the zealous Jew was ready to die for every Sentence of Holy Scripture. 3*dly*, By the Character of the Perſons who wrote it, for the Hiſtorical part was ſet down by publick Authority, the Prophetick was indited by the *Prophets*, plain honeſt men, authoriz'd by Miracles, and as *GOD*'s Word, and not *Man*'s, they left theſe Predictions in the publick Treaſury, till the Event ſhould prove them true; their *Lives* were *unblamable*, and their *Deaths for moſt part in defence of the Truth.* 4*ly*, By the univerſal Conſent of all the Writers of the *Old Teſtament*, *one after another*, who did not as prophane Writers uſually do, reprehend the former, and hunt after Praiſe by their Anceſtors Diſgrace; but as a moſt certain argument that they were all guided *by one Spirit*, in ſo many thouſand years, *no one oppos'd the other*, but allowing the truth of the former, did all build thereupon as on a ſure Foundation: Thus *one Prophet confirmeth another, and finally Chriſt approveth them all.*

Divine. Theſe are very proper Conſiderations, and ſuch as can never be anſwer'd; but there are alſo other Internal Conſiderations and Arguments to be us'd: for if you will but open the Book it ſelf, and look into the Text, you ſhall ſee (in a manner) *God's own Hand, God's own Characters, God's own Sign, and Seal, and Subſcription to the Paper*; you ſhall ſee *God's Omnipotence, God's Spirit, God's Providence no leſs in thoſe Letters of his Book, than you beheld before in the Tables of his Creatures.* For conſider *the Subject they treat of, and the End they aim at*; the *firſt* is nothing elſe but the Acts and Deeds of *One Eternal God*; and the *later*, the *Glory of*

the ſame Deity, and the *Salvation of Mankind*: But what other Hiſtory in the World hath ſo noble a ſubject, or aims at ſo great an End? Prophane Writers refer all to Men, the Scriptures refer all to GOD; and what is the reaſon of this difference, but that *one proceeded from a Humane, and the other from a Divine Spirit*?

L^d *A.* I muſt confeſs I find no Hiſtorians that give the honour of all Victories to *God*, they will deſcribe to you often the particular Commendation of every Captain, they will defraud not one Souldier of his praiſe in the Victory, they will attribute much to the Wiſdom of their General, much to his Courage, much to his Watchfulneſs, much to his Fortune. They will attribute to the *Place*, to the Wind, to the Weather, to the ſhining of the Sun, to the raiſing of the Duſt in the Enemies Eyes, to the flying of ſome little *bird* in the Air, and to a Thouſand ſuch petty Obſervations, but *to God nothing at all*; whereas in the Scriptures it is in every battle recorded, *God delivered them into their Enemies Hands, God overthrew them, God gave the Victory.*

Divine. And do not theſe things plainly demonſtrate the difference I have mentioned? For ſince profane Writers which do treat of Men, extol Men, ſeek the Favour of Men, do all proceed of the Spirit of Man; the Scriptures which treat of Matters above the compaſs of human Underſtanding, that refer all to God and ſupernatural Ends, could not proceed of a natural or human Spirit; for by Nature the *Jews* were Men as well as the *Gentiles*, and had their natural Infirmities of Fleſh and Blood as well as they, and therefore thoſe high and ſupernatural Writings amongſt them, muſt proceed from God that ſpecially directed them

them, and gave them Light of Underſtanding above all other Nations and People in the World.

L^d *B.* 'Tis very true; and we may alſo conſider the *Stile and Phraſe of the Holy Scriptures*, ſo different from that of other Writers, ſo *inimitable by man*, and ſo *expreſſive of the God that inſpir'd it*. *Joſephus* the Jew, who for the glory of his Eloquence, had his Image of Metal erected by *Titus* the Emperor in the Market-place of *Rome*, wrote the ſame Story which the Scriptures contain, and yet how *flat and dull is that Book to the ſtile of the Scriptures!*

Phyſician. But methinks if there were nothing elſe to prove the Scriptures to be of a Divine Authority, the *lofty and myſterious Doctrines therein contain'd were ſufficient*, as being altogether above the reach of Human Reaſon; for, What man could ever have thought that *the World was made out of Nothing*, that *Angels ſhould be damn'd eternally for their Sins*, that *Adam* ſhould *tranſmit the guilt of Diſobedience to all his Poſterity*, that *the Seed of the Woman ſhould deliver us from that guilt*, that *God is One Subſtance and Three Perſons*, that the *Second* of theſe Perſons, being *God*, ſhould yet be made *Man*, and *die upon a Croſs for Mankind*? Theſe, and many others, are ſo far diſtant from *Mans reaſonings*, that it could never have *enter'd into his Head to conceive or invent them*, much leſs to require the belief of them from others; and therefore GOD, *who alone could reveal theſe Secrets, muſt needs have been the Author of theſe Scriptures which diſcover them to us.*

Divine

Divine. But what think you of the many plain and expreſs *Propheſies of things to come*? Is not this an *invincible Proof* that the Scriptures are from God's Infallible Spirit, who alone could ſee and ſignifie what Wonders his Almighty Power intended afterwards to accompliſh? for as to the *Heathen Oracles*, they were always *evaſive*, and had a *double meaning*, and are acknowledg'd by *Porphyry*, *the great Patron of Paganiſm*, and others, to be ignorant of future contingent matters.

Phyſician. When I read the Prophecy to *Abraham*, of *his Iſſue* inheriting the Land of *Canaan*, when in the Courſe of Nature he could have *none*; his Poſterity's deſcent into *Egypt*, the Prophecy in *Gen.* 49. 10. that *the Scepter ſhould not depart from* Judah *till* Shiloh, (or the *Meſſiah*) *the expectation of all Nations ſhould come* which was perform'd *Two thouſand Years* after, tho' there was then no *Scepter*, no *King*, and the firſt was King *Saul*, and was elected out of the Tribe of *Benjamin*; but yet afterwards *David*, a poor Shepherd of the Tribe of *Judah*, was choſen King, to fulfil that Prophecy: When I read, *Gen.* 48. 49. *Joſh.* 15, *&c.* the deſcription of the *Portion and Dwelling of each Tribe* in the Land of *Canaan*, which was afterwards perform'd by *caſting of Lots*: When I read of *Moſes* foretelling the Captivity of the *Jews*, and that God ſhould finally give them up for their Sins, and receive the *Gentiles*, which we now ſee perform'd with our Eyes: When I read the *Predictions* of *Iſaiah* concerning the *Birth*, the *Life*, the *Sufferings* and *Death* of our *Saviour*, ſo punctual, that it looks more like a relation of *things paſt than things to come*, and innumerable more ſuch Prophecies in Scripture: I cannot but own that it amounts to as clear a Proof of a

Divine

Divine Revelation as can poſſibly be expected by any Rational Creatures.

L^d *B.* But what think you of the Prophecy of the Puniſhment of him that ſhould rebuild *Jericho*, *Joſh.* 6. that *in his eldeſt Son he ſhould lay the Foundations, and in his youngeſt Son he ſhould build the Gates thereof*; which was perform'd five hundred years after upon one *Hiel*, who began to rebuild the ſaid City, and was terrified by the ſudden death of his two Sons *Abiram* and *Segul*, 1 *Kin.* 3. 16. and *of the Birth and Acts of Joſias*, 2 *King.* 13. in the preſence and hearing of all the People, and immediately regiſter'd more than *three hundred years before Joſias was born*?

Divine. But what can be ſaid againſt the Prophecy of *Cyrus*, long before he was born? *Iſa.* 24. *I ſay to Cyrus, Thou art my Shepherd, and thou ſhalt fulfil all my will, I ſay to Jeruſalem, Thou ſhalt be builded again; I ſay to the Temple, Thou ſhall be founded again. Thus ſaith the Lord to my anointed Cyrus, I will go before thee, and will humble the glorious people of the earth in thy preſence; I will break their brazen gates, and cruſh in pieces their iron bars: For my ſervant Jacob's ſake have I called thee by name, and have armed thee, whereas thou knoweſt not me.* This Prophecy was pronounc'd openly to the People, and publiſh'd into many thouſand hands before the Captivity of *Babylon*; and *Cyrus* himſelf, who was born many years after, *was excited by this very Prophecy to perform the ſame.* Thus alſo *Jeremy* foretold the Ruin of *Jeruſalem*, and their Captivity by the *Babylonians*; and *Daniel* the Overthrow of *Perſia* by the King of *Greece*, and the Invaſion and Tyranny of the *Romans*.

L^d *B.*

L^d *B. Daniel* foretold the *four great Monarchies of the World*, and deſcribed the ſame as diſtinctly as if he had liv'd in them all; and I might here alledge the particular deſcription of the fight between *Darius* and *Alexander* ſet down by *Daniel* under the names of the *great Ram*, and the *fierce Goat with one horn*, which Goat he himſelf Interpreteth of a *Grecian King that ſhould conquer the Perſians*, and therefore *Alexander* coming to *Jeruſalem* about an hundred years after, and *hearing this Prophecy of* Daniel *Interpreted* unto him by *Jaddas* the high Prieſt, aſſur'd himſelf that *he was the man ſignifi'd*, and ſo after long Sacrifice done to the *God of Iſrael*, and after he had beſtow'd much Honour, and many Benefits upon the the High Prieſt, and Inhabitants of *Jeruſalem*, he went forward in his way againſt *Darius* with great Alacrity, and had the famous Victory which all the World knoweth : *Joſephus, Cap.* 8. *Dan.* 2. *&* 8.

Phyſician. Tho' theſe and many other Prophecies are manifeſt Proofs that the Scriptures were written by the Inſpiration of the Holy Spirit, yet it is of no inconſiderable advantage that theſe things are alſo confirm'd by the Writings of Heathens and Infidels themſelves; for amongſt them you ſhall read *of the Creation of the World, of the flood of Noah, of the long Lives of the Fathers, of the Tower of Babylon, of Abraham, Iſaac, Jacob, Joſeph, Job*, &c. and *of Moſes, you may read not only of his Miracles, but the very Deſcription of his Perſon that he was a long tall Man, with a yellow Beard, and long hair*, &c. See *Artabanus Eupolemus, Numenius, Pythagonicus, Ariſteus, Joſephus, Juſtin, Euſebius*, and many others : Nay, it's ſaid that *Moſes* did ſuch Miracles

cles in *Egypt*, that he was by ſome worſhipped as a God in that Country, and called by many *Mercurius*; and that the *Ethiopians* learned Circumciſion of him, which they retain to this day.

CHAP II.

Of the MESSIAH *promiſed in the* OLD TESTAMENT.

Divine. BUT if the Divine Authority of the Old Teſtament be allow'd and eſtabliſh'd, there can be no doubt of the Divinity and Incarnation of our Bleſſed Saviour, for the promiſe of *a Meſſiah*, who ſhould be God as well as Man, run through the whole Book; it is as ancient as the Offence of *Adam* in *Paradiſe*: *The Seed of the Woman ſhall break the Serpents head*; that is, *one* in time ſhall be born of a *Woman*, who ſhall conquer and trample under foot the *Kingdom of Sin and Satan.*

The ſame is promis'd to *Abraham*, and to *Iſaac*, *In thy ſeed ſhall all the Nations of the earth be bleſſed.* Again, *Gen.* 49. *The Scepter ſhall not depart from Judah till Shiloh come*; which proves againſt the Jews, that Chriſts Kingdom was not to be temporal, but ſpiritual; for the temporal Scepter was to depart from *Judah* when Chriſt came. And, *Deuteronomy* xviii. 18, 19. *I will raiſe up to this people a Prophet from among their brethren, like unto thee, and*

will

will put my words in his mouth, and he ſhall ſpeak unto them all that I ſhall command him. And it ſhall come to paſs, that whoſoever will not hearken unto my words which he ſhall ſpeak in my name, I will require it of him. Pſal. 89. 35. *I have ſworn unto David by my holineſs, His ſeed ſhall endure for ever, and his throne as the Sun before me.* And, *Pſal.* 2. *I will give thee the heathen for thine inheritance, and the utmoſt parts of the earth for thy poſſeſſion.* Pſal. 71. *All Kings ſhall adore him, and all Nations ſhall ſerve him.* Jer. 23. 33. *Behold, the days come on, and I will raiſe up to David a juſt ſeed, and this is his name that men ſhall call him, The Lord our righteouſneſs.* This was ſpoken Four hundred years after *David* was buried, ſo was that of *Ezek.* 34. where *Chriſt* is called by the name of *David*; and *Iſa.* 4. 9. he is call'd *Admirable Counſellour, the Mighty God, Everlaſting Father, the Prince of Peace.*

Phyſician. The Prophecies of this kind are almoſt infinite, and Chriſt is indeed the Common Object, in which the Signs and Figures, the Parables and Prophecies of the Old Teſtament do center.

Divine. They are ſo; and thus for *Sacrificing*, the Scripture tells us in many places, that it was inſtituted for a Typical Repreſentation of the Death of our Saviour. So the *Author to the Hebrews* makes the ſacrific'd *Body* of our Saviour to anſwer to and ſucceed in the room of the *whole body of the Jewiſh Sacrifices*, as the true Antitype of thoſe Types and Shadows; for *Heb.* 10. 5, 6, *&c.* ſpeaking of Chriſt, he ſaith thus, *Wherefore when he cometh into the world, he ſaith, Sacrifice and Offering thou wouldſt not, but a Body haſt thou prepared me*; that is, a Body to be ſacrific'd in the room of all former Sacrifices and Offerings.

Offerings. Thus again, *In burnt-offerings and ſacrifices thou haſt no pleaſure*; then ſaid he, *Lo, I come to do thy will, O God*; that is, to die a Sacrifice for the Sins of the World; and hereby, ſaith he, *he taketh away the firſt*, that is, thoſe Typical Sacrifices, *that he may eſtabliſh the ſecond*, that is, that great Sacrifice of Chriſt's Body; for ſo it follows *v.* 10. *by the which will we are ſanctified through the offering of the body of Jeſus Chriſt once for all*; in which words he plainly makes all the Jewiſh Sacrifices in general to be Types and Figures of the great Sacrifice of our Saviour's Death.

Phyſician. And as all thoſe Jewiſh Sacrifices were to be *ſound* and *immaculate*, they were thereby expreſs Types of the *Unſpotted Innocence and Purity of our Saviour*; and the Bodies of the Sacrifices being burnt without the Camp, as being defil'd and curs'd on account of the Peoples Guilt which were transfer'd upon them, did prefigure the Expiatory Sacrifice of our Saviour, who was crucified without the City; *Wherefore Jeſus alſo that he might ſanctifie the people with his own blood, ſuffered without the gate*, Heb. 13. 12, *&c.*

L^d *B.* In like manner *The Holy of Holies* was a Type of *Heaven*; and the High Prieſt's entring thereinto after he had ſlain the Sacrifice, was a plain *Type* of *our Saviour's entring into Heaven after the ſacrifice of himſelf*: So the *High Prieſt's* ſprinkling the Blood before the Mercy-ſeat was a Type of our *Saviour's preſenting* his Blood to the Father in Heaven, and there pleading in our behalf.

Divine. It would be endleſs to cite all the *Texts* to this purpoſe.

La *B.* The chief end of the writing the Old Teſtament ſeems to be the foretelling of the Meſſiah; and there are ſeveral places in Scripture which do foretel the exact time of his Birth, and many other material circumſtances of his manner of Life and Death.

Lawyer. I think this is a very material Point, therefore I deſire this Reverend Divine to point out to thoſe Texts of Scripture that do prove thoſe remarkable circumſtances.

Divine. For the particular time when Chriſt ſhould appear in the World, read *Gen.* 49. 10. *Dan.* 9. 26——His being born of a Virgin, *Iſa.* 7. 14. —— the place of his Birth, *Mic.* 5. 2. —— the Murder of the Infants in the Coaſt of *Bethlehem*, *Jer.* 31. 15. —— the Eaſtern Princes coming to adore and offer him Gifts, *Pſal.* 72. 10. —— his preſentation in the Temple of *Jeruſalem*, *Mal.* 3. 1. —— his flight into *Egypt*, and return thence, *Hoſ.* 11. 2.

Phyſician. And for *John Baptiſt*'s preparing his way in the Deſart, you may read *Iſa.* 40. 3. *Malac.* 3. 1. —— his Humility and Gentleneſs of Spirit in the diſcharge of his Office, *Iſa.* 42. 2. —— his Miracles, and cure of Infirmities and Diſeaſes, *Iſa.* 29. 8. 35. 8. 61. 1. —— his dying for the Sins of the World, *Iſa.* 53. *Dan.* 9. 26.—— being betray'd by his own Diſciples, *Pſal.* 41. 10. 55. 14. 109. 8. —— being ſold for thirty pieces of Silver, *Ezek.* 11. 12. —— and buying a Field with the price of his Blood, *Jer.* 30.

Law. Is it poſſible that all theſe Circumſtances are foretold in the Old Teſtament?

Attorney. I have often read over the *Old Teſtament*, and I never obſerv'd ſo many Revelations of the *Meſſiah.*

L. B. But if you will give as much attention to the reading and understanding the Scripture as you do to understand your Worldly Interest, you will see these and many more Predictions of him; for you may read his triumphant entry into *Jerusalem* upon an Ass, *Ezek.* 9. 9. —— the buffeting and spitting upon his Face, *Isa.* 50. 6. —— the scourging and beating his Body before his Death, *Isa.* 53. —— his dying between Malefactors, *Isa.* 53. 12. — the Vinegar given him to drink, the dividing his Clothes, and the Lots cast for his Coat, *Psal.* 69. 22. 22. 19. — his Resurrection from the Dead the third day, *Psal.* 16. 9, 10. *Hos.* 6. 3. his ascent into Heaven, and sitting at the right hand of God, *Psal.* 68. 19. 110. 1. And what do you think of all these Predictions, some four, some two, some one thousand years before Christ was born? Were all these things foretold by Chance, by a fortuitous concussion of Thoughts in the Brain?

Lawyer. No, my Lord; tho' I must ingenuously confess, that the hurry of my Practice hath very much obstructed my Study of Divinity and the Scripture, yet I am entirely convinc'd, that this *Nubes Testium* is not to be contradicted.

Merchant. But since the Old Testament is so express in the point, how came the Jews not to believe? Is not this a great Objection, to all this Evidence.

Divine. This is so far from being an Objection, that it is one of the greatest Proofs and Demonstrations of this Truth; for among the Marks of the *true Messiah*, set down by God's Prophets, this was one, *That he should be refus'd of the Jewish Nation.* Hence it is said of the Jews, who are call'd the Builders of God's House, *Psal.* 118.

The Stone which the builders rejected is made the head Stone of the corner : this is done by God, and it is marvellous in our eyes. Matt. 21. 43. *Therefore* (ſaith our Saviour) *I ſay unto you, The Kingdom of God ſhall be taken from you, and given to a Nation bringing forth the fruits thereof.*

L^d *B.* The blindneſs of the Jews, and the diſperſing of them through all the World, without a *King* or *Prieſt*, or *Temple*, or *Sacrifice*; is a *viſible Proof* of the Truth and Predictions of the Old Teſtament, and indeed of all the Scriptures.

Phyſician. They are ſo; and whomſoever that Nation ſhould receive and acknowledge, it were a great argument by Scripture that he were not indeed the *true Meſſiah.*

Merchant. You have fully anſwer'd my objection; But pray Sir, do the Heathen Writers ſay nothing of this matter. For if other Authors beſides the Jews do make mention thereof, I cannot ſee what can rationally be ſaid to the contrary.

CHAP. III.

Heathen Teſtimonies concerning our Bleſſed SAVIOUR.

Phyſician. THE Heathen Writers do give ſeveral Teſtimonies of this Truth: Thus in *Zoroaſter*'s ancient Writings, many Indications of the Son of God are to be found, whom he

he calls the *Second Mind*; and *Hermes Triſmagiſtus* ſtiles him *the firſt begotten Son of God, his Only Son, his Dear, Eternal, Immortal, and Incorruptible Son, whoſe name is Ineffable*; and after him, *Orpheus*, *Heſiod*, and others, utter the like ſpeeches of the *Son of God*; and ſo do the *Platoniſts*, as you may read at large in *Origen* againſt *Celſus*, and in St. *Cyril* againſt *Julian* the Apoſtate.

La *B.* But what do you think of the *famous Propheteſſes* among the *Gentiles*, called *Sibyllæ*, whoſe Writings were long before our Saviour, were gather'd by the *Romans* from all parts of the World, and laid up in the Capitol, under the truſt and charge of the High Prieſt, were tranſlated in part by *Cicero*, in his Book *de Divinatione*, who was ſlain more than forty years before our Saviour's Nativity, and are cited by St. *Auguſtin*, *Juſtin* the Martyr, *Origen*, St. *Cyril*, and many other Authors of undoubted Credit?

Phyſician. Conſtantine the firſt *Chriſtian Emperour*, who was a religious, wiſe, and grave Prince, and who had many learn'd men about him, as *Lactantius* his Son's Tutor, who writeth of theſe Propheſies, and who had power to ſee and examine the original Copies in the *Roman* Treaſury, maketh an Oration to a *Council of Prelates* in his days, which you may ſee in *Euſebius*, lib. 4. cap. 32. *de vitâ Conſtant.* demonſtrating the *Authority of theſe Prophecies* relating to the Meſſiah; which ſeems indeed to have been a great cauſe of his *conſtant Zeal and Fervour in Chriſtianity.*

Merchant. I desire to hear what these Prophecies were.

Physician. One of them begins her Greek Verses in this manner, *Know thy God, which is the Son of God*; and *another* maketh a whole Discourse of Christ in Greek Verses called *Acrosticks*, being all concerning the Life, Death, Glory, and Judgment of the Son of God; and the *first Letter of every Verse* made this Sentence, *Jesus Christ, Son of God, Saviour, Cross*; and the two last Verses end thus, *He that hath been here described by our Acrostick Verses, is an Immortal Saviour, and a King that must suffer for our Sins.*

Ld *B. Cicero* in divers places of his Works mentioneth another Prophecy of *Sybilla*, touching a *King* that should rise over all the World, at which himself and all the *Romans* were greatly troubled; and in his First Book of Epistles to *Lentulus*, he saith, that one of the Sybil Prophecies was, That *when the* Romans *should restore a King in* Egypt *by force, then should ensue the universal King over the* Romans *and all others*; which *Prophecy* being much urged by *Cato the Tribune* against the *restoring* of *Ptolemeus Aulates* late King of *Egypt*, (that for his evil Government was expel'd by his Subjects) the matter was thought of such weight by all the *Roman Senate*, that altho' they were inclin'd to have restor'd him, yet *in regard of this Prophecy they chang'd their minds.*

Physician. They did so; but yet all this could not alter the *Decree of Heaven*, for King *Ptolemy* perceiving the Senators minds to be alter'd, fled secretly from *Rome* to one *Gabinius* that was the

Roman

Roman Governour of *Syria*, and for Five millions of Gold that he promis'd him, he was by the *Roman* Forces under *Gabinius* reſtor'd to his Crown; and not long after was *Chriſt* born, according to the meaning of the *Sybil Prophecy*; as you may ſee in *Dion. Hiſt. lib.* 39.

L^d *A.* Tho' I cannot deny but that you have ſufficiently demonſtrated this Truth by other Arguments, yet methinks any Collateral Authorities from *Heathen Writers*, that were *Enemies to Chriſtianity*, have a very great influence upon my Mind.

Lawyer. I muſt acknowledge that when *Truth* is confeſs'd by an Enemy, it will have a great influence upon all men; and therefore in all our *Tryals at Law*, when a Witneſs of the adverſe Party confeſſes the fact it hath always a great effect upon an *Engliſh* Jury.

Divine. But what will you ſay if the *Devil himſelf* hath openly confeſs'd this truth? I preſume you will not take him to be a Friend to the Chriſtian Religion.

Lawyer. No indeed; but how will you prove ſuch a Confeſſion?

Divine. Very eaſily; for, I preſume, you will not deny but that moſt of the *Heathen Oracles were the deluſions of Satan.*

Lawyer. There is no doubt of that; I believe almoſt all learned men that have examin'd into the Fallacies of that kind, do acknowledge the ſame.

Divine. Then I will only quote the Authority of *two Oracles of Apollo* concerning this matter; the one was to a Prieſt of his own, that demanded his Opinion of *God and the True Religion* to whom he anſwer'd in Greek, *O thou unhap-*

py Prieſt, why doſt thou ask me of God, that is the Father of all things, and of this moſt renown'd King's dear and only Son, and of the Spirit that containeth all, &c. *Alas, that Spirit will enforce me ſhortly to leave this habitation and place of Oracles.* And for this, ſee *Suidas* in *Thuliſ.* & *Porphry*, and *Plutarch. de Oraculis.* The other Oracle was to *Auguſtus Cæſar*, about the very time that *Chriſt* was born in the Fleſh; for whereas the ſaid *Emperour*, now drawing into age, would needs go to *Delphos*, and there learn of *Apollo* who ſhould reign after him, and what ſhould become of things when he was dead; *Apollo* for a great ſpace would make no anſwer, notwithſtanding *Auguſtus* had been very liberal in making the great and famous Sacrifice call'd *Hecatomb*; but in the end, when the *Emperour* began to repeat his Sacrifice again, and to be inſtant for an Anſwer, *Apollo* not being able to conceal the truth, being (as it were) enforc'd thereunto, utter'd theſe ſtrange words unto him; *An Hebrew Child that ruleth over the Bleſſed Gods commandeth me to leave this Habitation, and out of hand to get me to Hell, but yet do you depart in ſilence from our Altars.*

Merchant. Is it poſſible? What Authority have you for this?

L^d *B.* No leſs than *Suidas* on the Life of *Auguſtus*, and *Nicephorus* Hiſtory, *lib.* 1. *cap.* 17.

Merchant. This is a moſt aſtoniſhing Inſtance; for *ſuch* a Story could never paſs upon the World in relation to ſo great an Emperour if it were not true: But, pray what did the Emperour think of it? What effects had this upon him?

L^d *B.* Very great; for *Auguſtus* taking this *Oracle* into ſerious conſideration, return'd to *Rome*, and built there *an Altar in the Capitol*, with this Latin Inſcription, (as *Nicephorus* affirmeth) *Ara primogeniti Dei, The Altar of God's firſt-begotten Son.*

Attorney. This is a moſt remarkable Story indeed, and enough to convince the moſt barbarous Heathen.

Lawyer. Theſe things all put together, are ſo plain and convincing, and of ſuch vaſt conſequence to Mankind, that I am aſham'd to think that I have ſpent ſo much time in reading the Records of *Weſtminſter-hall*, and ſo little in reading the *Records and Hiſtories of Eternal Truth.*

Phyſician. But ſince we have had ſome Diſcourſe of the *Sybil Prophecies*, I cannot forbear to mention what I find recorded in the famous Hiſtory of *Suetonius Tranquillus*, cap. 3. *de vitâ Auguſt.* That *Auguſtus Cæſar* having a great regard for the *Sybil Verſes*, was pleas'd ſome time before *our Saviour Chriſt was born*, to lay them up in better order than before, which was under the Altar of *Apollo* in the Hill *Palatine*, *where no man might have the ſight of them but by ſpecial licence*, which licence the Emperour *Conſtantine* proveth that *Virgil the Poet* had, being a perſon in high favour with *Auguſtus*; and thereupon in a certain flattering *Eclogue* or *Compoſition of Verſes* made upon a young Child that was in favour with *Auguſtus*, he *applieth to this Child the whole Prophecy*, which he had read in the Verſes of *Sybilla* touching the Birth of *Chriſt* and of the Peace, Grace, and Proſperous Age that ſhould come with him.

L^d *A. Virgil* is a Book that every common Student hath peruſed, and which all our young Noblemen and Gentry read every day, and therefore pray let us hear the very words;

Phyſician. My Lord, you ſhall: In his fourth Eclogue he beginneth thus,

Ultima Cumæi venit jam temporis Ætas
Magnus ab integro ſeculorum naſcitur ordo
Jam redit & virgo, rediunt ſaturnia regna.

Merchant. What is the *Engliſh* of theſe Verſes?

Phyſician. The *Engliſh* is this; *Now is come the laſt Age prophecied by* Sybilla *call'd* Cumea, *now cometh to be perform'd the great Ordinance and Providence of God appointed from the beginning of the World*; (theſe were *Sybil's* words, tho' *Virgil* varies a little) *Now cometh the Virgin, and the firſt golden days of* Saturnus *ſhall return again.* Thus much tranſlated *Virgil* out of *Sybilla* touching the Eternal Determination of God for Chriſt's coming into this World, as alſo of his Mother the *Virgin*, and of the Infinite Bleſſings that ſhould appear with him.

Merchant. Well, what follows?

Phyſician. Then he ſets forth what *Sybilla* had ſaid for Chriſt's actual Nativity;

Jam nova progenies
Cælo dimittitur alto
Chara Deum ſoboles, &c.

that is, *Now a new Progeny or Offspring is ſent down from Heaven, the dearly beloved Iſſue or Child of the Gods.*

Lawyer.

Lawyer. How came *Sybilla* to ſay *(the Iſſue of the Gods ?)* that looks a little odd of ſo divine a Propheteſs.

Phyſician. You obſerve very well, Sir; for this was *Virgil*'s alteration, the words of *Sybilla* being *Chara Dei ſoboles, The dearly beloved Son of God*; in the Singular Number; but *Virgil* being a faſhonable Poet, had a mind to follow the Stile of the Times.

Merchant. Is there any more in that Tranſlation?

Phyſician. Yes Sir; in the next place he ſetteth down out of *Sybilla* the Effect and Cauſe of Chriſt's Nativity, thus;

Te duce, ſi qua manent ſceleris veſtigia noſtri
Irrita perpetuo ſolvent formidine terras.

That is, *Thou being our Leader* or Captain, *the remnant of our Sins ſhall be made void, or taken away, and ſhall deliver the World for ever from fear of the ſame.*

Now let any man conſider whether theſe Prophecies might be applied to any poor Child in *Rome* or no, who ſoon after died, without doing good either to himſelf, or any other.

L^d *B.* 'Tis plain that the great Emperour *Conſtantine* did not think ſo, who concludes his Speech in theſe words, *Theſe are the things that fell from Heaven into the Mind of this Virgin to foretell, for which cauſe I am induced to account her for bleſſed, whom our Saviour did vouchſafe to chuſe for a Propheteſs, to denounce unto the World his holy Providence towards us.*

Merchant.

Merchant. I muſt confeſs I cannot but with great Veneration adore the Goodneſs of God, and acknowledge the Force of all this Evidence.

Lawyer. But if I am not miſtaken, there are ſome late Authors, that look upon all the Prophecies, or Relations of the Sybils to be meer Fictions :

La B. There are ſo, and I obſerve that in every ſucceeding Age, when the knowledge of ancient things ſhould rather grow more and more obſcure; yet even then, ſome Learned Man or other ſets up for new Diſcoveries, and pretends to attain to greater exactneſs in the knowledge of Antiquity, then all the Fathers that went before him;

Phyſician. How can they make thoſe Prophecies to be Fictions, which were foretold long before they were perform'd, and cited by thoſe Authors that lived before the time of our Saviour? As *Cicero*, and others. But 'tis true, indeed, that after the burning of the Capitol, where theſe writings were kept; many Fictions were brought from *Greece* (amongſt the Sybil Writings) by *Octacilius Craſſus*; neither will I diſpute, whether the Sybils learn'd theſe things by an immediate Revelation, or from the Old Teſtament, or by Tradition from the *Jews*; for it doth not ſeem material, which way the Truth came to their Knowledge; ſince it is apparent that the ſame was plainly acknowledg'd, both by the *Jewiſh* and Prophane Authors before our Saviour's Birth.

Ld B. I muſt confeſs, I can entertain no great Opinion of any Authors that pretend to be mighty Friends to Religion, and yet take a world of pains to expoſe thoſe Proofs that many of the ancient Fathers have quoted with great Reverence; For if they themſelves had not believed them, yet they

they might have been silent in the Case, and not have lessen'd that Evidence which hath great weight with others, and that hath prevailed with many great Men, as even with *Constantine* the first Christian Emperor himself.

Ld *B.* This is most certain, that the *Gentiles* did always acknowledge that the Books of the Sybils were favourable to the Christians, as appears from the words of *Aurelian* to the *Senate* recited by *Vopiscus*; *I admire,* (says he) *Gentlemen, that you should spend so much time in consulting the the Writings of the Sybils, as if we were debating in an Assembly of Christians, and not in the principal Place of the Roman Religion.*

Physician. For my part I am satisfied in the Point: But since we are upon this Topick of comparing the Heathen Authors with the Scriptures, and seeing how they agree together in relation to the Coming of a *Messiah*, give me leave to observe the *History of Herod*, out of *Josephus* and *Eusebius*: *Herod* was the Son of *Antipater*, his Grandfather was *a Sexton in Apollo's Temple*, and his Father was brought up among the *Thieves* in *Idumea*, yet being a man of great Natural Parts, well educated by his Father, of great Wit, very beautiful, and of many other excellent and natural Endowments, he came at last to marry the Daughter of *Hircanus* King of *Jury*, that was descended lineally of the House of *David* and the Tribe of *Judah*, and by this Marriage obtain'd of his Father-in-law to be made Governour of the Province of *Gallilee* under him; but *Hircanus* falling afterwards into the hands of the *Parthians*, *Herod* ran away to *Rome*, and by the favour of *Anthony* he obtain'd to be created King of *Jury*; whereupon, to secure himself from the known

Prophecy

Prophecy of a King of the Line of *Judah*, he got *Hircanus* into his hands, and put him to Death, and after him *Ariſtobulus* his younger Brother, and his three Sons; he alſo put to death his own Wife *Mariamne*, *Hircanus's* Daughter, and *Alexandra* her Mother, and ſoon after three of his own Sons, becauſe they were of the *Blood-royal of Judah*; he caus'd alſo to be ſlain at one time Forty of the chiefeſt Noblemen of the Tribe of *Judah*, and as *Philo* the Jew writeth, that liv'd at the ſame time with him, he put to death all the *Sanhedrim*, that is, the *Seventy and two Senators of the Tribe of Judah* that ruled the People; he kill'd the chief of the Sect of the *Phariſees*, he burnt the Genealogies of all the Kings and Princes of *Judah*, and ſo order'd the matter, that no ſort of Government, Dignity, or Principality remain'd therein. And behold, when all this was done, then was *Jeſus*, *of the ſame Houſe and Line of* Judah, *born in* Bethlem, *the proper City of* David, *who was the Founder and firſt Author of Regality in* Judah: And thus the Prophecy of *Jacob* two thouſand years before was exactly fulfill'd, *Come hither my Children, that I may tell you the things which are to happen in the latter days: The Scepter ſhall not depart from Judah, nor a Lawgiver from between his Feet, until Shiloh come, and unto him ſhall the gathering of the people be*, Gen. 49. 10.

Merchant. This is a very remarkable Story indeed; But is this the ſame *Herod* that ſlew the *Infants in Bethlem*, mention'd in the *ſecond Chapter* of St. *Matthew*?

L^d *B.* The very ſame man that committed that inhuman Murder?

Merchant.

Merchant. And what became of him at laſt?

L^d *B. Joſephus* tells you, that he came to a very miſerable end, for he fell ſick of a ſudden of an incurable and loathſome Diſeaſe, and was at the ſame time tormented with ſo many Terrours and horrible Accuſations of his Conſcience, that he pronounc'd himſelf to be the moſt miſerable afflicted Creature upon Earth, and calling one day for a Knife to pare an Apple, endeavour'd to Murder himſelf, if his Arm had not been ſtaid by them that ſtood by; however, he ſoon after died in that miſerable Torment and Condition.

Merchant. This was a juſt Judgment from Heaven on ſuch a cruel Tyrant.

Divine. It is alſo obſervable, that *Iſaiah* foretold that *Chriſt* ſhould be a *Prince of Peace*; and *David* ſays, *Pſal.* 72, that *in his days ſhould be abundance of peace*; and ſo it fell out, for moſt Authors agree that *Jeſus was born the Twenty fifth day* of *December*, in the *One and fortieth year* of *Auguſtus Cæſar*, and in the *Thirty third year* of *Herod*'s Reign in *Jury*, or thereabouts, and at that time, contrary to the expectation of all Nations, and after ſeveral Civil Wars and almoſt innumerable Broils in the World, there was *an univerſal Peace over all the World*, whereupon *Auguſtus* caus'd the Temple Gates of *Janus* to be ſhut, according to the Cuſtom of the *Romans* in ſuch caſes, which hapned but twice before from the building of *Rome* unto that day. And for this ſee *Suetonius*, *Aurelius*, *Victorinus*, *& alii in vitâ Auguſt.*

L^d *B.* But it is alſo very remarkable, that *the very ſame day that Chriſt was born*, Auguſtus *commanded in* Rome, *that no man ſhould call him Lord*; thereby to ſignifie the free Liberty, Reſt, Joy, and ſecurity which all men enjoy'd after ſo long Miſeries which, by continual Wars, the World had ſuſtain'd; for which ſee *Oroſius Hiſt. lib. 6. cap.* 22. but in Reality, becauſe the Lord of all the World was then born.

Phyſician. This was indeed a very proper time for the *Meſſiah* to come into the World, when all men were at leiſure to take notice of his Actions and Miracles, and to hearken to his admirable Doctrine and Goſpel.

Divine. And this agrees exactly with the Prophecy of the *ſeven* and ſixty two *weeks* in *Daniel*, to the coming of Chriſt, which, according to the manner of computing thoſe Prophecies by weeks of years, was *ſeven times ſeven* or 49 *years*, and ſeven times ſixty two, is 434, which makes up 483 years, and falls exactly in the Reign of *Herod* and *Auguſtus*, when Chriſt was born: But there is alſo another remarkable Circumſtance in the Scripture, which agrees with the Heathen Writers, that the *Meſſiah* ſhould come before the ſecond Temple of *Jeruſalem* ſhould be deſtroy'd; which hapned accordingly, for the firſt Temple was built by *Solomon*, and the ſecond by *Zorobabel*, which was deſtroy'd by *Titus* the Emperour about 46 years after our Saviour's Aſcenſion.

Phyſician. It is agreed by all Writers, that the outward Glory of the firſt Temple was greater than the ſecond; as *Hag.* 2. 3. *Who is left among you that ſaw this houſe in its glory? And how do you ſee it now? Is it not in your eyes in compa-*

riſon

riſon of it as nothing? And yet a little after, *ver.* 7, 8. he ſaith, that *the deſired of all Nations ſhall come*; and then he affirmeth, that *the glory of this houſe ſhall be greater than the former*; that is, by the Coming of our Saviour Chriſt into the Temple, which was a greater Dignity than any was found in *Solomon*'s Temple.

Divine. But *Malachy, ch.* 3. expreſſeth this more plainly than *Haggai*, who alſo liv'd at the time of the building this ſecond Temple, *Behold, I ſend my Angel or Meſſenger*, (which Chriſt interpreted of *John the Baptiſt*) *and he ſhall prepare the way before my face; and ſoon after ſhall come to this Temple the Lord or Ruler whom ye ſeek, and the meſſenger of the Teſtament, whom you deſire.*

Phyſician. This is very plain indeed, and thus the Jewiſh *Talmud* frequently mentions a Tradition of one *Elias*, That the World ſhould laſt ſix thouſand years; two thouſand before the Law, two thouſand under the Law, and two thouſand more afterwards: And *Elias*, *Maimonides*, and other *Rabbins* confeſs, that *Chriſt* was to be born before the deſtruction of the ſecond Temple, but that for their Sins he *hides himſelf for a ſeaſon*, till they be worthy of his Coming.

L^d *B.* All Nations ſeem'd to agree, that about *Herod*'s time the true *Meſſiah* ſhould be born; and hence did ariſe that publick Fame that was recorded by *Tacitus*, *Suetonius*, and *Joſephus*, which was alſo written in open ſight upon the chiefeſt Tower of *Jeruſalem*, that *out of* Jury *ſhould riſe a general Lord of the univerſal World*; which Prophecy was applied by the *Romans* to *Veſpaſian* the Emperour, but the Jews underſtood it of the *Meſſiah*, and were only deceiv'd in this, that they expected

expected his glorious Appearance as a temporal King, and not in outward Poverty and Humility; But it is plain that *Herod* the King was terribly affrighted at this Prophecy, which was the the occasion of all his Cruelty.

Physician. This Common Fame was the cause that made the Wise-men so intent upon the Star at our Lord's Birth, and made the *Scribes* and *Pharisees* so inquisitive whether *John* were the *Christ*; this occasion'd that Question to our Lord himself, *How long dost thou make us to doubt? If thou be the Christ, tell us plainly*, John 10. 24.

Divine. Nay, it was this general Belief that gave so many Seducers opportunity to impose upon the People with lying Pretences, as *Judas Gaulonites* or *Galileus*, and another *Judas* the Son of *Ezekias*, both very wicked men; one also call'd *Atonges* a Shepherd, and two other nam'd *Thudas* and *Ægyptius*; and above all, there was one *Barcosbas*, who (as the *Thalmud* affirmeth) for Thirty Years together was receiv'd as the *Messiah*, until at last they slew him, for that he was not able to deliver them from the *Romans*.

La *B.* And this Disposition in the People, and general Expectation of a *Messiah* out of *Judah* about that time, made *Herod* order *Nicholaus Damascenus* to devise a *Pedigree* for him *from the ancient est Kings of* Judah, and so he as well as others took upon him to be the *Messiah*, which several *carnal* Jews, who expected such a *magnificent King as* Herod was, *believ'd*, and they were call'd the *Herodians*, who also came to tempt Christ with the *Scribes* and *Pharisees*, *Matt.* 22. *Mark.* 3. 12.

Physician.

Physician. It is also to be remark'd, that the Star that appear'd on our Saviour's Birth is taken notice of by many Heathen Writers, and particularly by *Pliny*, *lib.* 2. *cap.* 25. which by the whole College of Southsayers was adjudged to portend *Universal Good unto the Earth*, and for that cause had an Image of Metal erected to it at *Rome*, and as *Pliny* expresses it, *Is Cometa unus toto orbe colitur*, *That only Comet is worship'd through all the World.*

Ld *B. Origen* against *Celsus* also writeth, that one *Cheremon* a Stoick was much concern'd at the appearance of this Star, for that he perceived thereby that *the power of his Gods decay'd*; and the *Chaldean* Astronomers did openly declare, that they did gather by Contemplation of this Star, that *some God descended from Heaven to the benefit of Mankind*; and the *Sybils* speaking of the Coming of Christ, affirm'd plainly, *Rutilans eum sydus monstrabit*, *A Blazing Star shall declare his Coming* which *Virgil* applied to the flattering of *Cæsar*, *Ecce Dionei processit Cæsaris Astrum*, *Behold the Star of* Cæsar *descended of* Venus *hath now appear'd*; which Star indeed was the *Star of* Cæsar's *Lord and Master.*

Divine. All Hebrew Writers, particularly *Josephus*, do acknowledge St. *John the Baptist* with great praise and admiration of his Holiness, and therefore his denying himself, and his owning our Saviour to be the *Messiah* in the presence of a multitude of People is another great proof of the truth of it.

Ld. *B. Joſephus* ſaith of *John* the Baptiſt, that he was *vir optimus, judeos excitans ad virtutum ſtudia, a moſt excellent Man, ſtirring up the* Jews *to the Exerciſe of Virtue*; and he was of opinion that the Murder of this good Man was the cauſe of all the Miſery that hapned afterwards to *Herod* and his whole Family.

Phyſician. And the Authors of thoſe times, as well Jews as Heathen, do acknowledge that there was ſuch a Perſon as *Jeſus*, and that he was a great Prophet, and did many great Miracles: *Joſephus* was a *Jew*, and yet in his *Antiquities*, *lib.* 18. *cap.* 17. he hath theſe words, *There was at this time one Jeſus, a wiſe man, if it be lawful to call him a man, a worker of moſt wonderful Miracles, and a Maſter and Teacher of all ſuch men as willingly were content to embrace the Truth.* This is the Teſtimony of one that was no Chriſtian.

Divine. Porphyry was a profeſs'd Enemy of the Chriſtian Name, and yet in *lib. de Laud. Phylo.* after conſideration of divers Oracles utter'd by his Idols touching *Jeſus*, he breaketh forth into this confeſſion; *It is exceeding wonderful what Teſtimony the Gods do give of the ſingular Piety and Sanctity of Jeſus, for which they avouch him rewarded with Immortality, but yet theſe Chriſtians are deceiv'd in calling him* God. Thus much ſaith a noted Enemy to all *Chriſtians.*

Phyſician. And then as to the Miracles he perform'd, the ſame are acknowledg'd by *Joſephus*, and alſo by all the Jews in their *Thalmud*, which contain many wonderful things done by him which our Evangeliſts do not mention; nay, *Mahomet* himſelf in his *Alcoran* affirms, *Jeſus the Son of*

Mary

Mary *to have been a great Prophet, and to have wrought his Miracles by the only Power and Spirit of God*; and *that he himſelf was ſent to confirm the Doctrine of Jeſus in all things except that of his Godhead*, wherein he ſaith, *that Jeſus went too far, and had a check for the ſame at God's hand when he return'd to Heaven.*

L^d *B.* The three hours darkneſs at his Death is alſo reported by ſeveral Heathen Authors, as *Phlegon*, and *Heſculus*, and others, who prove, that according to the Poſition of the Sun and Moon there could not then happen any natural Eclipſe.

Divine. But *Pilate*'s Letters to the Emperour *Tiberius Cæſar* concerning the Reſurrection of Jeſus, is a plain diſcovery of that Truth even to the Heathen World, and of the ſtrange Iniquity and Hardneſs of Heart in the Jews, who contrary to the Evidence of their own Soldiers, and of a numerous company of Eye-witneſſes, rais'd a Report, That his Diſciples came by Night and ſtole him away: But *Pontius Pilate* obſerving the *univerſal Agreement* of all that ſaw him, the *great Joy* and *Rejoycings* amongſt his Diſciples, that were ſo *dejected* before, and conſidering that ſuch Joy could not ariſe for getting a *dead Body amongſt them*; and when he reflected that the Body was laid in a *new Sepulchre of Stone, ſhut up, lock'd, and faſt ſeal'd by the Magiſtrate*, and *a Guard of Soldiers ſet upon it, on purpoſe to prevent their taking him away*; he thought it was very improbable for that Story to be true, and thereupon he ſent for the Soldiers that kept the Watch, and underſtood by them the whole truth of the matter, *That in their ſight and preſence Je-*

ſus was riſen out of his Sepulchre to life, and that at his riſing there was ſo dreadful an Earthquake, with trembling and opening of Sepulchres round about, ſuch ſhrieks, and cries, and commotions of all Elements, that they durſt not abide any longer, but ran and told the Jewiſh Magiſtrates thereof, who thereupon gave them Money to ſay, That while they were ſleeping his Diſciples came and ſtole him away.

Ld *A.* And did *Pontius Pilate* write all theſe things to the Emperour *Tiberius*?

Divine. Yes, and withal ſent the Examinations and Confeſſions of ſeveral Perſons who had ſpoken with ſuch as roſe at the ſame time, and appear'd to their Acquaintance at *Jeruſalem*, and gave them aſſurance of Jeſus Reſurrection. For *the Graves were opened, and many Bodies of Saints which ſlept, aroſe and came out of the Graves after his Reſurrection, and appeared unto many*, Matth. 27. 53.

La *A.* Well, and what ſaid the Emperour to all this?

Divine. Theſe Informations made ſuch an Impreſſion upon the *Emperour*'s *Mind*, that he communicated them to the Senate, and mov'd, that *Jeſus might be admitted into the Number of the Roman Gods*, declaring his own readineſs to give his *Suffrage* and *Aſſent* to ſuch a Decree; and upon the Senate's refuſal, he did not only expreſs his Diſpleaſure, but gave free liberty for all that would to *believe in Jeſus*, and prohibited all his Officers, upon pain of Death, to moleſt any ſuch for their good Affection and Zeal for that Name.

Ld *A.*

Ld *A.* This is a moſt remarkable Story indeed; Pray, Sir, what Authority have you for it? for one would think that this very Act might be ſufficient to convince all reaſonable Men of the Divinity of our Bleſſed Saviour, ſince ſuch Miracles as *the raiſing others from the dead*, and at laſt *raiſing himſelf after he was crucified*, could not be done but by a *Divine Power*, which could never be imagin'd *to concur in ſupporting any Falſity or Forgery.*

Divine. I have no leſs Authority than *Tertullian himſelf*, who living in *Rome*, a learned Man, and a *celebrated Pleader* divers years before he was a *Chriſtian*, had great opportunity, by reaſon of the Honour of his Family, Learning, and Place wherein he liv'd, to ſee and know the Records of the *Romans*; and this Story he affirms of his own knowledge. And *Ægyſippus*, another ancient Writer of *great Authority*, delivers the ſame account; neither of whom could ever be diſproved by the Enemies to Chriſtianity in the point.

Ld *A.* This is good Authority indeed.

Lawyer. This Confeſſion coming from *Pontius Pilate* himſelf, who was upon the place, and had authority to examine the Soldiers and know the truth, is really a very great Evidence, and ſufficient to convince any but a harden'd and impenitent Sinner of *the Divinity of our Bleſſed Saviour.*

Merchant. But there are ſome Perſons at this day that do argue againſt the truth of this Matter; becauſe they ſay it doth not ſeem probable that *Pontius Pilate* would ſend ſuch an account of a Perſon that he himſelf had put to death.

Ld *B. Pilate* had no reaſon to fear any Puniſhment from the Emperor, in complying with the *Jews* in that caſe, and deſtroying one who was eſteemed King of the *Jews*; but he would moſt

certainly have been puniſhed if he had been ſilent, becauſe *every Governour lay under a ſtrict Obligation to ſend an account to the Emperor of every Perſon and Occurrence that was remarkable under his Government.*

Divine. That *Pilate* amongſt other things gave this Account of Jeſus in *the Publick Acts of his Adminiſtration,* appears by *Juſtin* the Martyr, *Euſebius*, *Epiphanius*, and St. *Chryſoſtom.*

Phyſ. Some Men are great pretenders to Religion, and yet are very unwilling to believe any thing that tends to eſtabliſh it. And thus if it were practicable for a good Chriſtian to converſe with the Prince of the Infernal Region, he would certainly repreſent himſelf as a Friend to Religion, and under that diſguiſe endeavour to deſtroy it; but Dr. *Pearſon,* late Biſhop of *Cheſter*, in his Lectures upon the *Acts* of the Apoſtles, *p.* 64, 65. doth ſufficiently vindicate this Truth againſt the Objections of *Taraquil Faber.*

La B. If it were lawful to argue upon mere Suppoſitions at this day, againſt Matters of Fact, atteſted by a Man of undoubted Credit, as *Tertullian* was, who affirms this Truth of his own Knowledge, and againſt *the Acts of* Pilates *Adminiſtration*, cited by ſo many Fathers, there would ſoon be an end of all Hiſtorical, or even reveal'd Truths.

Divine. There is no regard to be had to ſuch frivolous Suppoſitions againſt the Teſtimony of the ancient Fathers, and ſuch Perſons as atteſt the Truth of their own Knowledge.

But to return, it is very plain, that not only divers Gentiles had this Opinion of *Jeſus Reſurrection*, but alſo ſundry Jews of great Credit and Wiſdom; for *Joſephus* relating in his Hiſtory how *Jeſus* was crucified by *Pilate* at the inſtance of the Jews, and that

that for all this, his Disciples ceas'd not to love him still, he addeth these words, *Idcirco illis tertio die vitâ resumptâ, denuo apparuit*; that is, That *as a Reward for their constant Affection, he return'd to life the third day, and appear'd to them again:* Which words are so deliver'd, as not to speak the Historian's sence so much as *the common acknowledg'd Opinion of all sober persons at that time.*

Ld *B.* Since then it appears by all sorts of Evidence that Jesus was the true *Messiah*, and he himself tells us, that he is *One with the Father*, and consequently the Second Person in the Blessed Trinity; since all the material circumstances of his Death and Resurrection were foretold, and attested with Miracles above all Humane Power; and since *Infinite Truth can neither foretel or attest any Falshood*, who can entertain a Doubt in his Mind of *the Divinity of our Blessed Saviour, and of the Incarnation of the Second Person in the Holy Trinity?*

Divine. Your Lordship observes very right; but now we are discourling of the concurrent Testimony of Heathens, give me leave just to mention one more: The Emperor *Julian the Apostate*, that bitter Enemy to Christians, being at last *awaken'd by Calamities*, was forced to cry out, *Vicisti Galilæe*, acknowledging the truth of *Christ's Miracles* and his Followers, and the folly of his own *fruitless Opposition against him and his Religion.*

Physician. And all the *Wicked Spirits* not only own'd his *Divinity* whilst upon Earth, but immediately after his Resurrection and Ascension into Heaven, all the *Heathen Oracles*, which before were frequent in most Countries, were *universally put to silence*; as is confess'd by *Lucian*, *Juvenal*, *Strabo*, and *Plutarch*, all Heathen Writers: and, *For this cause*, saith St. *John*, *was the Son of God manifested,*

that he might deſtroy the works of the devil: And amongſt theſe Works, none were of more pernicious conſequence than the Idolatrous Superſtitions and vain Deluſions of the Diabolical Oracles, the ſeeking to them as *Gods*, and depending upon them for future Contingencies.

Ld *A.* Pray, *Sir*, what are the Words of thoſe Writers?

Phyſician. Juvenal, in his ſixth Satyr, ſaith, *Ceſſant oracula Delphis*, *All Oracles at* Delphos *do now ceaſe:* And *Lucian* ſaith, *Exceſſere omnes adytis ariſque relictis dii, quibus Imperium hoc ſteterat, &c.* that is, *The God's by whom this Empire ſtood are all departed from their Temples, and have abandon'd their Altars and places of Habitation. Strabo* hath alſo in his Book of Geography theſe words, *The Oracle of* Delphos *at this day is to be ſeen in extream beggary and mendicity.*

Ld *B.* But nothing can more plainly demonſtrate this truth, than that ſo famous an Author as *Plutarch* ſhould write a Book *de defectu Oraculorum*, to ſearch out the Cauſes why the Oracles of the Gods were ceas'd, which they concluded was either becauſe there were more wiſe Men then in the World, and ſo needed no Oracles; or becauſe the Spirits that us'd to anſwer in Oracles, were at laſt grown old or dead.

Phyſician. Ha, ha, that was a fine Conjecture indeed; but the Confeſſion of *Porphyry*, who endeavour'd above all to hold up the honour of his Idols, is very remarkable; for when the Plague raged furiouſly in *Meſſina* in *Sicily*, where he dwelt, he gave this reaſon why *Æſculapius* the *God of Phyſick* (much ador'd in that place) was not able to help them; *It is no marvel*, ſaith he, *if this City ſo many years be vexed with the Plague, ſeeing that*

both

both Æſculapius *and all other Gods be now departed from it by the coming of Chriſtians; for ſince men have begun to worſhip this Jeſus, we could never obtain any profit by our Gods.* What can poſſibly be ſaid againſt this plain Confeſſion?

Ld *B.* Nothing at all: And to this purpoſe is the Story in *Plutarch*, who relates, That in the latter Years of the Reign of the Emperour *Tiberius* a ſtrange Voice and exceeding horrible Clamour, with hideous Cries, Shrieks, and Howlings, were heard by many in the *Grecian Sea*, complaining, that *the great God* Pan *was dead*; and all this was prov'd before the Emperour, who greatly wonder'd at it, and all his Southſayers could give no reaſon for it; but this falling out at the time of Jeſus Death and Paſſion, there is no doubt can be made by Chriſtians of the meaning of it.

CHAP IV.

Jeſus's Divine Power over his Enemies atteſted by Jews and Heathens, with a ſhort account of the Deſtruction of the Jews in the ſiege of Jeruſalem.

Divine. THUS you ſee that the *Divinity of Jeſus* is ſhew'd by his Omnipotent Power in ſubduing the Infernal Spirits; but we may alſo obſerve his *Divine Power and Juſtice* upon all his Enemies atteſted by Heathen and Jewiſh Writers. You have heard already of the lamentable Death of *Herod the Firſt*, who mur-der'd the Children in *Bethlem*; after him *Archelaus*

laus his *eldeſt Son*, that was a terrour to *Joſeph* at his return with *Jeſus* from *Egypt*, *was dethron'd by Auguſtus*, and afterwards condemn'd to perpetual *Baniſhment*, wherein he died *moſt miſerably* in *Vienna* in *France*. Not long after this, *Herod Antipas*, *who was his ſecond Son*, and put St. *John Baptiſt* to death, and *ſcorn'd Jeſus before his Paſſion*, whereat both himſelf and *Herodias* his Concubine were preſent, was alſo *depos'd by Caius the Emperour*, and baniſh'd into *Spain*, where he and *Herodias wander'd in extream Calamity as long as they liv'd*; and the *dancing Daughter* of *Herodias*, who demanded St. *John Baptiſt*'s Head in a Charger, being forc'd to paſs over a frozen River, the Ice ſuddenly broke under her, and ſhe in her fall had *her Head cut off by the ſame Ice*, to the great admiration of all the lookers on.

L^d *A.* Theſe are wonderful Occurrences indeed; Pray, Sir, who are your Authors for theſe Stories?

Divine. No leſs than *Joſephus Antiq. lib.* 18. *cap.* 19. *li.* 2. *de bello*, *cap.* 8. and *Nicephorus*, *lib.* 8. *cap.* 20.

Merchant. Theſe are ſevere Cautions to all wicked Men.

Divine. The like Event had another of *Herod*'s Family call'd *Herod Agrippa*, who in his great Glory and Triumph having put to death St. *James*, and impriſon'd St. *Peter*, was ſoon after in a publick Aſſembly of Princes and Nobles at *Ceſarea*, ſtriken from Heaven with a moſt horrible Diſeaſe, whereby his Body putrified, and was eaten with Vermin; as the ſame *Joſephus* atteſteth, and as is mentioned in *Acts* 12.

Phyſician. Nay, the ſame *Joſephus* declareth, (not without great admiration) that at the time he

he wrote that History, which was but 70 years after the death of *Herod the First*, his whole Family (which was very numerous) were all extinguish'd in a most miserable manner.

Divine. And what do you think became of *Pontius Pilate*, that gave Sentence of Death against him? *Eutropius*, *lib.* 7. and *Eusebius*, *lib.* 2. *cap.* 7. will tell you, That after great disgrace receiv'd in *Jury*, he was sent home to *Italy*, and there manifest Disfavours were shew'd him by the Emperour, insomuch that *falling into dispair, he slew himself with his own Hands.*

L^d *B.* The same Judgment may be observ'd to have pass'd on the *Roman* Emperours; for *Tiberius*, that countenanc'd the Christians, died in his Bed, but *Caligula* that follow'd him, for the contempt he shew'd in pretending to make himself a *God*, was murder'd by his own dearest Friends. *Nero*, the great Persecuter of the Christians, was condemn'd by the Senate to be whip'd to death, which caus'd him to murder himself. The like tragical Ends had most of the Emperours, till *Constantine* the first Christian Emperour, but after that few or none such Instances can be found, except in *Julian the Apostate*, and *Valens the Arrian Heretick* and others, of such detestable Wickedness.

Divine: But the most signal Instance of Jesus his Divine Vengeance on his Enemies, is, *the destruction of* Jerusalem *and the* Jewish *Nation, for their barbarous Cruelty practis'd upon him in his Death and Passion:* And first I'll observe to you what he foretold of them, *Matth.* 23. where after several *Woes* pronounc'd against the *Scribes* and *Pharisees*, he concludeth, that *all the Righteous blood shed upon the earth, from the blood of the Righteous* Abel, *unto the Blood of* Zacharias, *should*

be

be ſhortly revenged on that generation: O Jeruſalem, Jeruſalem! *thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, how often would I have gathered thy children together, as a hen gathereth her chickens under her wings, and ye would not? Behold, your houſe is left unto you deſolate.* And, *chap.* 24. *ver.* 2. *Verily I ſay unto you,* There *ſhall not be left here one ſtone upon another that ſhall not be thrown down.* And *Luke* 19. *The days ſhall come upon thee that thine enemies ſhall caſt a trench about thee, and compaſs thee round, and keep thee in on every ſide, and ſhall lay thee even with the ground, and thy children within thee; and they ſhall not leave in thee one ſtone upon another, becauſe thou knoweſt not the time of thy viſitation.* And *Luke* 21. *When ye ſhall ſee* Jeruſalem *compaſs'd with armies, then know that the deſolation thereof is nigh, for theſe be the days of vengeance, that all things which are written may be fulfilled: they ſhall fall by the edge of the ſword, and ſhall be led away captive unto all nations; for there ſhall be great diſtreſs on the land, and wrath upon this people; and* Jeruſalem *ſhall be trodden down of the Gentiles, until the times of the Gentiles ſhall be fulfilled.*

Ld *A.* Theſe are terrible Threatnings indeed; and now let us ſee how all theſe Predictions were put in execution.

Ld *B.* But firſt you muſt obſerve, that at the time theſe things were foretold, the Jews were moſt ſecure, as being in perfect Amity with the *Romans*, and had not the leaſt reaſon to ſuſpect ſo dreadful a change, and therefore gave little heed to what our *Saviour* pronounc'd againſt them.

Divine. But *our Saviour* had ſo clear a foreſight of them, that he could not forbear to weep

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over that City, and give Warning to her Daughters from the Croſs, *not to weep for him, but for their Children, in regard of the miſeries which ſhould ſoon after befal them.*

Merchant. When and how were thoſe Miſeries inflicted?

Divine. Joſephus and *Philo*, and other Hiſtorians, who were either contemporary with, or lived immediately after our Lord, declare the *Calamities* inflicted upon that People to be paſt all power of expreſſion: And for your full ſatisfaction herein, I muſt recommend you to the reading the Books themſelves, which you may have at any Bookſellers Shops in Town.

Merchant. But pray, Sir, give us a ſhort account of the Matter, and when theſe troubles began.

Divine. Great Calamities were inflicted on that People (preſently upon the Aſcenſion of Jeſus) by *Pontius Pilate* their Governour, under the Emperor *Tiberius*, and then again by *Petronius* under *Caligula*, and after that by *Cumanus* under *Claudius*, and by *Feſtus*, and *Albinus* under *Nero*, through whoſe Cruelties the Nation was ſo far *provoked* at laſt, as to *rebel*, and *take up Arms againſt the Roman Empire*, which was the cauſe of their utter Ruine and Extirpation by *Veſpaſian* and *Titus*, who beſieg'd the City, and as *Joſephus*, an Eye-witneſs, informs us, there were *eleven hundred thouſand ſlain*, and *fourſcore and ſeventeen thouſand taken alive*, who were either put to death afterwards in publick Triumphs, or ſold openly for Bondſlaves into all parts of the World.

Lawyer. I never read of ſuch Cruelty committed by the *Romans* in all their Victories in any other part of the World.

Divine.

Divine. Nor no body elſe, and that is it that makes it the more remarkable; but it is alſo to be obſerved, that in the ſame time and place in which they had put Jeſus to death, that is in *Jeruſalem*, and at *their Feaſt of the Paſſover*, when their whole Nation was Aſſembled from all parts of their Countrey; they received this Subverſion from that very *Roman Power*, *to which by common cry they had appealed from Jeſus before*, for John 19. 12. *Pilate ſeeking to releaſe Jeſus, the Jews cry'd out, if thou let this man go, thou art* not Cæſars Friend.

L^d *B.* This is very obſervable indeed, and ſo it is that *Titus* ſhould firſt open his Siege againſt the City, for their fatal Deſtruction, upon the very *ſame mount of Olives*, where Jeſus was firſt apprehended and carried before the High Prieſt, in order to his Crucifixion.

Phyſician. And as they dragged Jeſus from *Caiaphas* to *Pilate*, ſo were they in this Siege dragg'd from *John* to *Simon*, the *Heads of two contending Factions, and ſcourg'd and tormented before their Tribunals.*

Divine. And as they had caus'd *Jeſus* to be derided and buffeted, and villanouſly abuſed by the Soldiers, ſo at that time were their *Nobles* and *principal Rulers, ſcornfully us'd, Scourg'd, and Crucify'd by Roman Soldiers.*

L^d *B.* This certainly is the moſt remarkable Hiſtory that is extant amongſt humane Writers, and (where amongſt innumerable things) it may alſo be taken notice of, that the Indignity of Crucifixion was never practiſed, upon the *Jews* of any Quality or Condition before the death of Jeſus; but in this War *Joſephus* acquaints us, that *five hundred conſiderable Men of this Nation of*

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the Jews, were put to this opprobrious Puniſhment at once; inſomuch, that for the great multitude, he ſaith, *Nec locus ſufficeret Crucibus, nec cruces corporibus*, that is, *neither the place was ſufficient to contain ſo many Croſſes as the Romans ſet up, nor the Croſſes ſufficient to ſuſtain ſo many Bodies as they put to that ſort of Death.*

Divine. This dreadful Miſery fell upon them about fourty Years after our *Lord's Aſcenſion*, when they had given unpardonable Proofs of an obdurate and perverſe Spirit, when they had ſlain St. *Stephen* and St. *James*, and baniſhed St. *Peter* and St. *Paul*, and others, who in vain labour'd to convert them.

L^d *B.* But there is one thing very extraordinary, in relation to the Chriſtians that were at that time in *Jeruſalem*, which is reported by *Lactantius, Euſebius, and Nicephorus*, that all the Chriſtians having an Intimation from St. *Peter* and St. *Paul*, that the deſtruction of *Jeruſalem* would happen in a ſhort time, departed thence a little before the Siege began, to *a certain Town named* Pella *beyond* Jordan, which being in the Dominion of *Agrippa*, who was in amity with the *Romans*; it *remain'd in peace and ſafety, while all* Jewry *beſides was brought to Deſolation:*

Merchant. Theſe are very remarkable Occurrences indeed, and are ſufficient to convince any Perſon, that will make a right uſe of his Reaſon, and give himſelf time to read and conſider theſe things: But what became of the *Jews* after this Siege?

Divine. Joſephus tells you at large, that after the War was ended, and all publick ſlaughter ceas'd, *Titus ſent threeſcore thouſand Jews*, as a preſent to his Father to *Rome*, there *to be put to death*

death in divers and ſundry manners, others he apply'd to be Spectacles for *Paſtime to the* Romans, *that were preſent with him*; whereof *Joſephus* ſaith, he ſaw with his own Eyes, *two thouſand and five hundred murthered and conſumed in one day, by* Fight *and Combat amongſt themſelves, and with wild Beaſts at the Emperors Appointment. Others* were aſſign'd in *Antioch*, and other great Cities to ſerve for *Fagots* in their famous Bonfires at times of *Triumph*, others were ſold to be *Bond-ſlaves, others condemn'd to dig and hew Stones*; and this was the diſmal end of that Deſolation.

L^d *B.* But after this again under *Trojan the Emperor*, there was ſuch a vaſt number of the *Jews* ſlain and made away by *Marcus Turbo* in *Africa*, and *Lucius Quintus* in the Eaſt, as all Hiſtorians agree, that they were not able to expreſs the multitude. But yet more wonderful it is which the ſame Hiſtorians report, that in the eighteenth years of *Adrian* the Emperor, one *Julius Servus* being ſent to Extinguiſh all the Remnant of the *Jewiſh* Nation, deſtroyed in a ſmall time *Ninety and eight Towns and Villages* within that Countrey, and ſlew *five hundred and fourſcore thouſand* of that Blood and Nation in one Day, and *he beat down the city of* Jeruſalem *in ſuch ſort, as he left not one Stone ſtanding upon another of this ancient Building*; but caus'd ſome part to be Re-edify'd and Inhabited by *Gentiles*, and chang'd the name of the City, and call'd it *Aelia*, after the Emperors Name, which was *Aelius Adrianus*; he drove all the progeny and Off-ſpring of the *Jews* out of all thoſe Countries, with a perpetual Law confirm'd by the Emperor, that they ſhould never return to that Country again.

Lawyer.

Lawyer. This was a fulfilling of thoſe dreadful Predictions of our *Saviour* with a witneſs?

Phyſician. This was ſo remarkable, that *Phlegon* the famous Chronologer (who was Servant to *Adrianus*) in his Annals, ſolemnly pronounceth, *That never any Man foretold things ſo certainly to come, or that ſo preciſely were accompliſh'd, as were the Predictions and Prophecy's of Jeſus.*

Divine. And thus was that dreadful Imprecation accompliſh'd to the uttermoſt; which the *Jews* had ſo ſolemnly bound upon themſelves and their Poſterity, when *Pilate* took Water and waſh'd his hands before the multitude, ſaying, *I am innocent of the Blood of this juſt Perſon, ſee ye to it*, and than anſwered all the People; *His blood be upon us and our children*, Matth. 27.

Merchant. And ſo it was indeed, in the moſt ſignal and remarkable Inſtances that I ever read or heard.

Solicitor. I think you need go no farther to prove the Divine Authority of the Scriptures, and the Reality of Jeſus appearing in the World, that he was a great Prophet, and did many wonderful things. And I confeſs you have ſaid a great deal to convince me, both from the *Jewiſh* and *Heathen* Writers, that he really was the Second Perſon in the Divine and Holy Trinity, and ſo as well *God as Man.*

CHAP. V.

The Divinity of our Blessed Saviour proved from Scripture.

Divine. WHoever allows him to be a *great Prophet*, and that he did many *great Miracles*, which could not be done but by a *Divine Power*, and also that he affirm'd himself to be the Son of God, must of consequence allow his *Divine*, as well as *human Nature*; or else they must deny the *necessary Attributes of the Deity*; who being of infinite *Perfection*, *Purity*, *and Holiness*, would never assist and support a Prophet by *extraordinary Miracles*, that *preach'd a false Doctrine to deceive the World.*

Lawyer. The Old Testament doth plainly prove the *Messiah* to be *God*, and therefore if he were the *Messiah*, as you have also prov'd, then he was certainly *God* as well as *Man.*

Merchant. Be pleas'd to cite a few of those Texts in Scripture that prove him to be God?

Divine. In the third Chapter of *Genesis*, 'tis said, that *the Seed of the Woman* (which declares him to be Man) *shall bruise the Serpents Head*, which declares him to be God; for who else could conquer the Devil but God? Likewise in *Esay*, By the *Branch of the Lord*, his Godhead, and *by the Fruit of the Earth* his Manhood is signify'd

nify'd; *whose Kingdom is everlasting*, saith the *Psalmist*; *whose Generation none can declare, whom all the Angels of* God *are commanded to worship, who is seated at the right Hand of God*, Psal. 53. 90. 110, 97. Matth. 22 Now *to whom* can these Excellency's and Priviledges belong but to *God?* And thus, *If Christ be* David's *Son only, how came* David *himself to call him Lord?* Psal. 110. so *Micah*, And *thou Bethlehem out of thee shall proceed a Ruler* (*or* Messiah) *and his going forth is from the beginning, and from the days of Eternity.* Are not all these Texts very plain in the Point?

Ld *B.* They are so, and yet methinks, *Esay* the 9th. is more expres's than any, for *unto us*, saith he, a *Child is born, unto us, a Son is given, and the Government shall be upon his shoulders, and his name shall be call'd wonderful, Councellor, the mighty God, the everlasting Father, the Prince of Peace.*

Divine. The like is done in *Jeremiah* 23. Who after a long descriptiion of the *Messiah*, concludes; *Hoc est nomen quòd vocabunt eum, Jehova Justus noster.* This is the name which they shall call him; (which was a Phrase amongst the *Jewish* Writers, to describe his Essence and Nature) *our just Jehovah*; or as the *Hebrew*, *Jehovah our Justice*, or as it is in the last Version, *The Lord our Righteousness:* And so do the *Rabbi Jews* expresly acknowledge those words, *Until Shiloh come* to be, *until the Son of God come*; and they cite several *Psalms*; as *Psal.* 89. 26, 27. 2, 7, 12. *He shall say thou art my Father, and again I have made him my first born, higher than the Kings of the earth; thou art my Son, this day have I begotten thee;*

kiſs the Son leaſt he be angry : Bleſſed are all they that put their truſt in him. And the laſt paſſage cannot be underſtood of any common Son of Man becauſe it is written, *Curs'd be the Perſon that truſteth in Man, and maketh fleſh his arm,* Jer. 17. 5.

Phyſ. The ancient *Jews* did all along affirm the *Meſſiah* to be God, and that he ſhould be *Verbum Dei Incarnatum*, the Word of God Incarnate, Thus when *Eſay* ſaith, *Iſrael ſhall be ſaved in Jehovah*, they all interpret it to be in *the Meſſiah*; and in *Hoſea, I will ſave* Judah *by* Jehovah *their God*, Jonathan Interprets it *by the word of their God*, which *word of God* was always expounded to be the *Meſſiah*. Thus, *Pſal.* 106. *he ſent his word and healed them*, is interpreted of the Meſſiah. Hence St. *John* ſpeaking of the *Meſſiah*, uſeth the known and uſual Name and Expreſſion amongſt the Jews; *In the beginning* (ſaith he) *was the word, and the word was with God, and the word was God.*

Divine. Jehovah was eſteem'd the *Incommunicable Name of God*, of which the Ancient Jews had ſo great a Veneration, that they thought it too Sacred to name, and much more to aſſume; and therefore had they not believed the *Meſſiah* to be *God*, or a *Divine Subſiſtence*, they would never have attributed the Sacred Name of *Jehovah* to him, as they frequently did.

Phyſ. Rabbi Hacadoſch, or the Holy Rabbi who lived not long after Chriſt, finding the *Meſſiah* call'd *Jehovah*, uſeth theſe Expreſſions; 'Even 'as (ſaith he) *The latter He* in *Jehovah* is com- 'pounded of two Letters named *Daleth* and *Vau* '(as appears by their Form) ſo ſhall the Meſſiah 'be

'be made of two Natures, the one *Divine* and 'the other *Humane*; and as *He* is twice put, and 'yet both *He's* do make in Effect but *one* Letter, 'so in *Messiah* there shall be *two distinct Natures*, 'and yet shall they make but one Christ.

Divine. It is plain the Old *Jews* had a right Notion, both of the Holy Trinity, and the blessed Incarnation. Thus *Rabbi Simeon* out of *Rabbi Ibda*, in a famous Treatise call'd *Zoar*, of great Authority among the *Jews*, interprets these words, *Deut. 6. Jehovah our Lord is one Jehovah*, (which in the common Version is expressed thus; *The Lord our God is one* Lord) that the first *Jehovah* signify's *God the Father*, Prince of all things. By the next words *our Lord* is signify'd *God* the *Son*, that is the Fountain of all Sciences, and by the next *Jehovah* is signify'd *God the Holy Ghost* proceeding of them both, to all which is added the Word (*One*) to signifie that these three are invincible. But this *Secret*, (saith he) shall not be revealed till the coming of the *Messiah*; and the said *Rabbi Simeon* Interpreteth these words of *Esay*, *Holy*, *Holy*, *Holy*, *Lord God of Sabbaoth*, to *Holy Father*, *Holy Son*, *and Holy Spirit*, *which three Holies*, (saith he) *do make but one only Lord God of Sabbaoth.*

Physician. I think the saying of *Philo* very remarkable, who was esteemed the most Learned amongst all the *Jews*; and who writing a Book of the Banishment of his Countrymen, hath these expressions; *What time may be appointed for the return home of us banished* Jews, *it is hard to determine*; *for by Tradition we have that, we must expect the death of a High Priest, but of these some die quickly, and some live longer*; *but I am*

of opinion that this High Prieſt ſhall be the very word of God, which ſhall be void of all Sin, both Voluntary, and Involuntary, whoſe Father ſhall be God, and this word ſhall be that Fathers Wiſdom, by which all things in this World were Created, his Head ſhall be anointed with Oyl, and his Kingdom ſhall flouriſh and ſhine for ever; and thus it appears what manner of *Meſſiah* the ancient *Jews did* expect.

Ld *A.* The Old Teſtament, and the Ancient Rabbi's amongſt the Jews are very expreſs in theſe Points, but what ſaith the Goſpel.

Divine. The Goſpel is more expreſs than any; for Chriſt himſelf ſaith, That *he came down from Heaven*, that *he was before Abraham.* And *John* 1. 30. he plainly tells us, *I and my Father are one*, which the *Jews* were ſo offended at, that they took up ſtones to ſtone him; and when he asked them what it was they ſton'd him for? They anſwer'd; becauſe that *thou being a Man, makeſt thy ſelf God*; and Jeſus reply'd, if *I do not the Works of my Father, believe me not, but if I do, tho' you believe not me, believe the works, that you may know and believe that the Father is in me, and I in him.* Therefore they ſought again to ſtone him; and when the High Prieſt adjur'd him by the living God, to tell whether he were the *Chriſt the Son of* God, (which plainly proved that they were doubtful in the Caſe, by reaſon of the great Miracles done by him) Jeſus ſaid unto him, *Mark*, 14. 62. *I am*, and for this *Blaſphemy he was Crucified*: And Jeſus ſtood to it to the uttermoſt; for in his laſt Divine Prayer, he cries out; *And now O Father, glorifie*

glorifie thou me with the glory which I had with thee, before the World was.

But is it poſſible for God Almighty, who is *a jealous God*, who puniſhed *Herod* with ſo much Severity; becauſe after his Speech was ended, he received the Applauſe of the Multitude, that *it was the Voice of a God, and not of a Man*, is it poſſible, I ſay, for *God* to endure ſuch Blaſphemy as this muſt have been, if *Chriſt* had not really been *the Son of God*, or would he have bore witneſs to him, not only *by Miracles*, but by a *Voice from* Heaven, *This is my beloved Son in whom I am well pleaſed, hear you him*?

Phyſician. No certainly, no Man in his Right Sences can imagine it.

Divine. But it may be alſo obſerv'd, that the Apoſtles are likewiſe very expreſs in this Point, as St. *John*, Chap. 1. *In the beginning was the word, (or Chriſt) and the word was with God, and the word was God, the ſame was in the beginning with God, all things were made by him, and without him was not any thing made that was made; he was in the world, and the world was made by him, and the world knew him not; and the word was made fleſh, and dwelt among us, and we beheld his glory, the glory of the only begotten of his Father, full of grace and truth, and I ſaw and bare record that this is the Son of God.*

Thus, *Rom.* 9. 5. *Paul* that was ſo zealous to perſwade the *Gentiles* to the Worſhip of God, and not of Creatures, yet ſaith expreſly that *Chriſt is over all; God bleſſed for evermore.* And Col. 2. 5. Speaking of Chriſt, he ſaith, that *in him dwelleth the fulneſs of the Godhead bodily*, and *ye are compleate in him, which is the Head of all*

Principality and Power; and the first Chapter of the *Hebrews*, is all to the same purpose, that Christ was the *Son of God*, *the brightness of his glory*, and *express Image of his Person*, and that by him *all things were made*, &c. And *Tim.* 3. 26. Without doubt, great is the Mystery of Godliness. *God was manifest in the flesh, justified in the Spirit, seen of Angels, Preach'd unto the Gentiles, believed on in the World, received up into Glory.*

La *B.* Hence it is, that we are commanded *to honour the Son, even as we honour the Father*, because the Son, is *God* of *God*, *Light* of *Light*, *Very God* of *Very God*, and of one Substance with the Father, *&c.*

CHAP. VI.

Of the Divine Personality of the Holy Ghost.

Merchant. BUT what say you to the Holy Ghost; Is that only another Name of God, or the Faculty or Power of God, or a Created Being, or another Divine Person

Divine. As to the Holy Ghost, the Form of Baptism appointed by Christ himself, *Matth.* 25. 9. *In the Name of the Father, Son, and Holy Ghost*, doth *plainly demonstrate, that he is a Divine Person in the Triune Godhead.* Thus, it is the usual

uſual Form of Benediction, as 2 *Cor.* 13, 14. *The Grace of our Lord Jeſus Chriſt, and the Love of God, and the Fellowſhip of the Holy Ghoſt, be with you all.* And therefore ſince the Holy Ghoſt is thus ranked with the Father and the Son, in the moſt ſolemn Acts of Religious Worſhip, it is evident that he is not barely a Name or Faculty, or Creature, but a *Divine Perſon.*

L^d *B.* 'Tis plain the Holy Ghoſt cannot be a created Being, for he is the ſame in the New-Teſtament, as the Spirit of God in the Old. Thus, 2 *Pet.* 12. *For the Propheſie came not of old time by the will of Men, but holy Men of God ſpake as they were mov'd by the Holy Ghoſt*; That is, the Prophets were inſpired by the Spirit of God, as *Eſay* 63. 11. 2 *Sam.* 23. 2. *Micah* 2. 7, &c. And St. *Peter* applies that Prophecy *Joel.* 2. 28. *I will pour out my Spirit upon all fleſh*; to the miraculous deſcent of *the Holy Ghoſt* in the day of *Pentecoſt.*

Divine. And 'tis plain, he cannot be only a Power or Faculty, for the Holy Ghoſt is ſaid in Scripture, *to reprove the World*, John 16. 8. *ſearch into, and know the deep things of God*, 1 Cor. 2. 10. And *to divide his Gifts ſecretly to every one as he will*, 1 Cor. 12. 11. Which are Perſonal Acts, and plainly prove him to be a *Divine Perſon in the Triune Godhead.*

L^d *B.* We every where find Perſonal Properties and Actions attributed to him. Thus he is ſaid to ſpeak *Acts* 28. 25. and *Hebr.* 3. 7. and his Speeches are frequently recorded, *Acts* 10. 20. The Spirit ſaid unto *Peter*, *ariſe therefore get thee down, and go with them*; *for I have ſent thee*, and *Acts* 13. 2. *The Holy Ghoſt ſaid, ſeperate me Barnabas and*

and Saul, for the Work whereunto I have called them; and such things and Actions are attributed to him, as can in no Sence be attributed to the Father, and which indeed would be Nonsence if he were only the Vertue or Power of the Father, and not a real Person distinct from him; thus the Holy Ghost is said to *come as sent from the Father in the Name of Christ*, and he is said to make *Intercession for the Saints*, none of which can be said of God the Father.

Divine. And the Divine Attributes and Perfections are ascrib'd to him, as Creation, *Job* 33. 4. & 26. 13. Omnipresence, *Psal.* 139. 7. Omniscience, 1 *Cor.* 2. 10. for *the Spirit searcheth all things*, yea *the deep things of God*: and because Divine Worship is paid to him, therefore our Bodies are said to be the Temples of the Holy Ghost. Now nothing can make a *Temple*, which as such, is the House of God, but a *Divine Person*; and no Person can have right to the Honour of a Temple, but he to whom Divine Worship is due.

Physician. I think the Words of our Saviour very plain, *John* 14. 16. *I will pray the Father, and he will give you another Comforter, that he may abide with you for ever, even the Spirit of Truth whom the World cannot receive, because it seeth him not, neither knoweth him*; but ye know him, for *he dwelleth with you, and shall be in you*, and Ver. 16. But the *Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* And Chap. 16. Ver. 13. *He will guide you into all Truth, for he shall not speak of himself, but whatsoever he shall hear, that shall he speak, and*

he

he will ſhew you things to come. For he ſhall glorifie me, for he ſhall receive of mine, and ſhall ſhew it unto you, all things that the Father hath are mine; therefore, ſaid I, *that he ſhall take of mine, and ſhew it unto you;* Thus it appears that the Son is the expreſs Image of the *Father*, and that the *Holy Ghoſt* proceeds from the *Father and the Son*, and that *both* the Son and the Holy Ghoſt are Divine Perſons in the Holy Trinity; ſo *Acts* 5. 3, 4. *Why hath Satan filled thy Heart to lie unto the Holy Ghoſt*, &c. *Thou haſt not lied unto Men, but unto God*, that is, *to the Holy Ghoſt, who is God.* And *John* 65. 26. *He proceeded from the Father*, and *Gal.* 4. 6. *He* is ſaid to be *the Spirit of the Son*, and *Phil.* 1. 19. *The Spirit of Jeſus Chriſt*; that is, *He is the Third Divine Perſon in the bleſſed Trinity*; proceeding from *Father and Son*, as aforeſaid; and therefore we conclude our Prayers, *Glory be to the Father, to the Son, and to the Holy Ghoſt.*

Divine. As the Scripture is expreſs in theſe Points, and I may add alſo the Primitive Fathers and Councils, as appears by the *Nicene* Creed, *&c.* ſo it may not be improper to take Notice, how neceſſary it was in the great Work of our Redemption, *that the Son and Holy Ghoſt ſhould be divine Perſons*; for the *Son* being appointed a *Mediator* between God and Men, and the divine Government being committed to him, as *God's Vicegerent*, either to reduce us under his Authority, or to chaſtize us for our Rebellion. 'Tis plain, that *to manage a Divine Scepter did require a Divine Knowledge and Power*; and if only God's all-ſearching Eye

can

can penetrate into the Hearts of Men, who but a God can rule and govern them? Or be able with Juſtice, to reward or puniſh them? for who could be able to know and rule the Hearts and Souls of Men, to order and diſpoſe of infinite number of Events which concern Mankind, unleſs he did communicate of the Divine Omnipotence? And hence our Saviour ſaith, that all Power *was given* or communicated *to him both in Heaven and Earth*, Matth. 28. 18.

And thus as to the Holy Ghoſt: How was it poſſible he ſhould operate on ſo many Perſons, at ſuch remote diſtances as he is obliged to do by his Office, and at once move every Member of that vaſt Body of Chriſt. *The Catholick Church*, diſpers'd over the face of the whole Earth, unleſs like an Omnipreſent Soul, he be diffus'd through the whole, and coexiſts with every part; and if he be *Omnipreſent*, he muſt be *God, or a Divine Perſon.*

L^d *B.* Theſe Proofs are ſo very plain, that I admire that ever any Perſons of Learning and Reaſon ſhould diſpute againſt them; ſince it is evident that they muſt deny the Veracity of God, the Authority of the Scriptures, and all the Evidence of the Chriſtian Religion, at the ſame time they deny the Divinity of our bleſſed Saviour, or the divine Perſonality of the Holy Ghoſt.

Divine. As God hath thought fit to hide his Divine Power in his Creatures, in order to exerciſe our Reaſon and our Faith; ſo the Devil alſo hath a Power to make uſe of different Artifices, in order to try our Faith and Sincerity.

Sometimes

Sometimes he tempts us to deſpair, by aggravating our Sins above meaſure, at other times he tempts us to Preſumption, by ſhewing us the infinite Goodneſs of God, abſtracted from his Juſtice and Purity; ſometimes he flatters us with a good Opinion of our ſelves, and puffs us up with *Spiritual Pride* to form *New Notions and Schemes of Divinity*; whilſt we neglect *the Holy Scriptures, which are the Foundation of all*; and ſo by our Philoſophy and ſelf Conceit we are carried away into *ſtrange Doctrines*, and looſe the plain Senſe of the *Old and New Teſtament, which is obvious to the meaneſt Perſon that reads the ſame with Meekneſs and humbleſs of Mind.*

FINIS.

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